

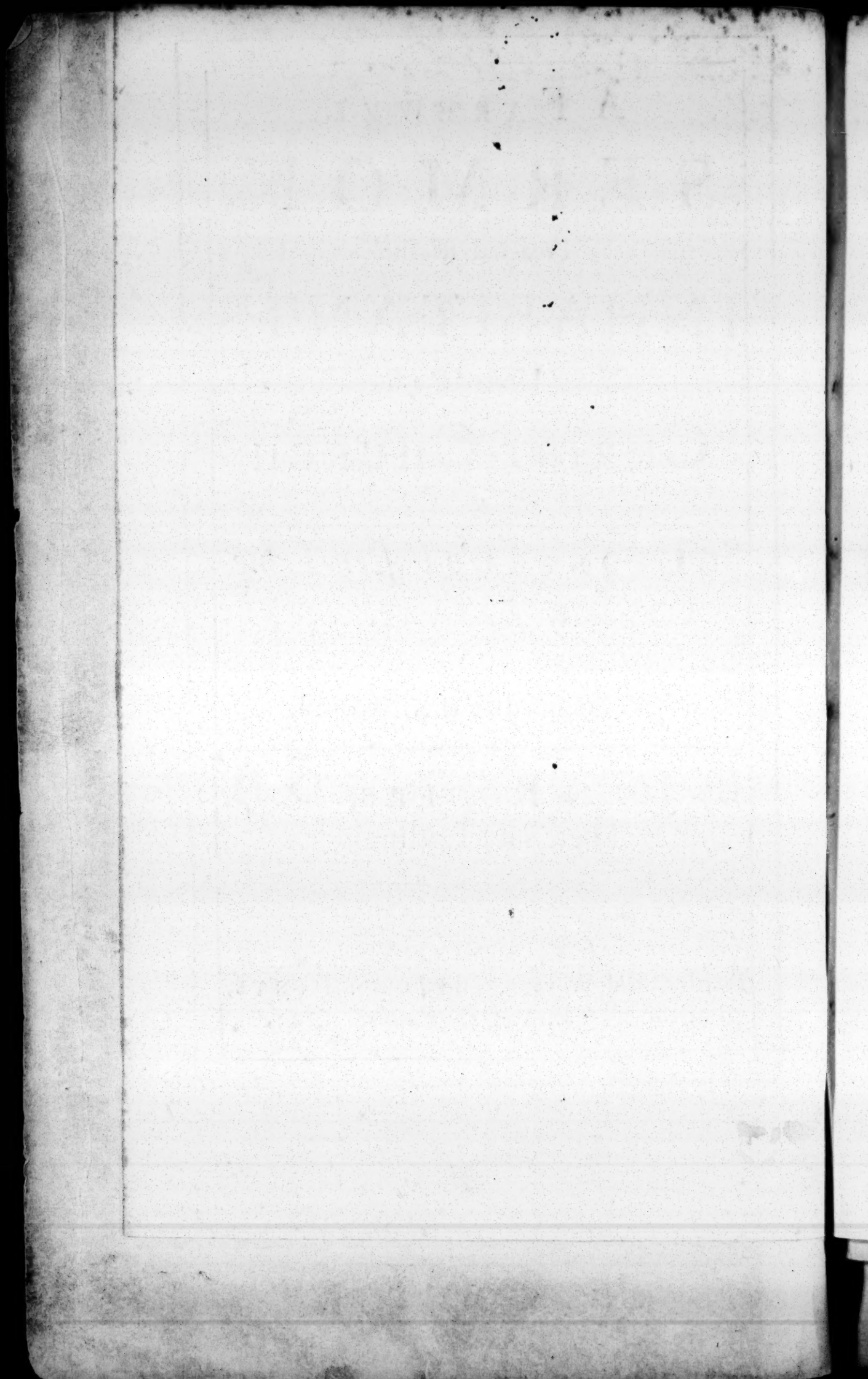
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A FAREWELL
SERMON
Preach'd to the
INHABITANTS

Of the United Parishes of
CHRIST-CHURCH
AND
St. LEONARD'S *Foster-Lane.*
On *Sunday January* 12. 172³₄

And Publish'd at their Request.

By JOHN ROGERS, D. D.
Their late Lecturer.

L O N D O N:
Printed for WILL. and JOHN INNYS,
at the *West* End of St. *Paul's.* 1724.



TO HIS
Much esteemed FRIENDS
THE
INHABITANTS
OF
CHRIST-CHURCH
AND
St. *LEONARD's Foster-Lane,*
THIS
SERMON

Preach'd at taking Leave of them,

And publish'd at their Request,

Is, with the most grateful Sense

of their many Favours, Dedicated

by their most Affectionate

and most Obliged Servant,

JOH. ROGERS.



2 Cor. xiii. 11.

Finally, Brethren, farewell: Be Perfect, be of good Comfort, be of one Mind, live in Peace, and the God of Love and Peace shall be with you.



Cannot address you in Words more agreeable to the Occasion on which I now appear before you, than these chosen by St. Paul, to close his Applications to a People

over whom he was *jealous with a god-ly jealousy*, and to whom he wrote more than to any other Church of his Conversion. The Duties to which he exhorts them, are the Sum of what he had taught, persuaded, and injoin'd through his two Epistles; and will ever deserve the most

2 Cor. ii.
2.

B

attentive

attentive Regard of Christians. A distinct Consideration :

I. Of the Duties here recommended.

II. Of the Motive from which he persuades their Observance, ——— will lead us to a proper Application of this Scripture.

He first exhorts them to be *Perfect*: Which some understand in a general Sense, extended to all Parts of our religious and moral Conduct, and as equivalent to that Command of our Lord.

Matt. v. 8. ——— *Be ye Perfect, as your Father which is in Heaven is Perfect.* — But, tho' the Apostle may usefully be understood in this large Sense, yet a more restrain'd and special Kind of Perfection arising from the Re-union of what was broken and divided, seems more agreeable to his Drift in this Epistle, and to the common Use of the Word here chosen. 'Tis evident, that a principal Occasion of his Writing was the Contentions, Emulations, and Divisions which prevailed among the *Corinthians*. His frequent Reproof of these Imperfections, and his Exhortations to Union and Charity, which make a Part of almost every Chapter, shew

shew plainly that this Point was never out of his View : Nothing therefore cou'd be more proper or natural in this final Address, than to exhort them to recollect what he had taught on this important Head, and apply it by a firm Reunion with each other. And to this Sense the ordinary Use of the Word rather directs us. 'Tis not the same by which the Evangelist expresses that Command of our Lord, *Be ye Perfect*, πέλειτε ἑσθότε but κατεργίζεσθε, a Word commonly used in other Scripture, to signify * mending what was torn, re-uniting what was separated and disjoin'd.

The Perfection then to which the Apostle here exhorts the *Corinthians*, I apprehend to be an integral Perfection, resulting from that Incorporation by which, as he elsewhere teaches, they as ^{1 Cor. xii.} *many Members* composed *one Body*: ^{20.} *A Body fitly join'd together, and compacted* ^{Eph. iv.} *by that which every Joint supplieth ;* ^{16.} *which, according to the effectual working of every Part, maketh the Increase of the whole, unto the edifying it self in Love.* A Compliance with the Duties

B 2 of

* Matt. iv. 21. Καταργίζοντες τὰ δίχτυα. *Mending their Nets.* Galat. vi. 1. Καταργίσεις τὸ τοῦτο. *Restore-Reunite, such an one.*

of this social Relation in the orderly Exercise of their several Gifts, and a due Submission to his Authority, he had before largely insisted on, as a Condition of Union with Christ, and the proper Remedy for that Strife, Variance, and Irregularity which appear'd among them: And now, taking leave of them, he recalls their Attention to that important Subject, and persuades that Union which is *the Bond of Peace, and of all Perfection*, and on which their Joy, Comfort and Proficiency in the Gospel depended. As the proper and necessary Means to preserve and perfect this Union, he exhorts them to *be of one Mind*; or as he had before more fully express'd it, *Be*

1 Cor. i.
10. *ye perfectly join'd together in the same Mind, and in the same Judgment.*

That Union, social Union and Church-fellowship, is a Duty of strict Obligation on Christians; is not, I think, in the general Proposition, denied by any. That Heresies, Schisms and Divisions, may notwithstanding this general Acknowledgment prevail, the past and present Experience of the Church, affords us too much Proof. If we trace this Evil to its Source, we shall find it wholly owing to the Want of that *Unanimity* here prescrib'd. If Men were *of one Mind and one Judgment*,

ment, they cou'd have no Pretence to separate from each other; but till we can prevail for the Acknowledgment and Observance of this Duty, all Schemes and Projects of Union will be impracticable. I shall therefore confine my present Thoughts to this Branch of the Apostle's Exhortation, and endeavour to apply a Remedy to the Root of the Evil, by explaining and asserting this Duty of Unanimity. And,

First, The Apostle cannot be imagin'd so ignorant of human Nature, as to suppose it possible for the Members of any Church exactly to agree in Judgment concerning all Points of Doctrine, or Rules of Polity. It could not therefore be his Meaning, to enjoin as a necessary Duty, what the Nature of the Thing, and common Experience, declare to be impracticable. The general Question then is, How far does this Command of *Unity in Mind and Judgment oblige*? And the general Resolution to it is, *So far as* ^{Rom. xii. 8.} *'tis possible, and it lies in us*; and precisely so far as the Nature of that social Union which he prescribes, requires. Now every Society, as such, supposes an Agreement of Men in some common Rules, to the Observance of which every Member,

Member, according to his Station, is obliged, as a Condition of Union with that Society. Every Christian Church, as such, is a Combination of Men agreeing to profess the Christian Faith, and stipulating with each other to live according to the Rules of the Gospel. These are the distinctive Terms of Union by which a Christian Church, as such, is differenced from other Societies. The Measure of Agreement in these Terms must be such as the Nature of Society in general requires; because otherwise, the Members of a Church will not be united on these Terms as a Society. Now 'tis evident, that the Terms of Union in an outward Society, must be the Performance of the same outward and visible Actions, as prescrib'd by the Rules of the Society; and consequently the Faith and Duties of the Gospel being supposed the primary Rule of every Christian Church, the Terms of Union between the Members of it, must be a Stipulation to profess the same Faith, and perform the same outward Actions, as enjoyn'd and directed by the Rules of that Society. For if we suppose any Number of Men professing different and opposite Creeds, and acting in Contradiction to each other, however they may all pretend the

Laws

Laws and Doctrines of the Gospel to be their Rule, it will be impossible to conceive them united as a Society in the Observance of it. It is therefore necessary that the Laws and Doctrines of the Gospel, so far as by the Rules of any Society they are made the Terms of Union between the Members of it, should be receiv'd in the same Sense; (*i. e.*) as requiring the same Faith to be profess'd, and the same Actions to be perform'd; and consequently that the Members should be thus far *of the same Mind and Judgment, speaking and doing the same Things.*

To how many Doctrines of the Gospel any Church should, by express Stipulation, require the Consent of its Members, as Terms of Union with it, 'tis not perhaps possible by any common Rule exactly to determin: In some, the Agreement of Men may be presum'd; in others, it may be necessary to insist on explicit Declarations. And again, the Reason of the Thing directs, that an express Stipulation should be requir'd from some Stations and Offices, in many more Points than 'tis either necessary or expedient to insist on, as general Terms of Communion.

The

The Morality of the Gospel prescribing only those Virtues which natural Reason has at all times approved and recommended, it may well be presum'd, that Men are agreed, and of one Mind as to these Precepts; and therefore a general Engagement to *renounce the World, the Flesh, and the Devil, and continue Christ's faithful Servants*, has appear'd a sufficient Bond of Church-Union, with respect to these Duties. But many Doctrines of Faith taught in the Gospel, being such as could only be known by Revelation, such as natural Reason could not have discover'd, and when propos'd, cannot comprehend, or solve all the Difficulties that will occur to it in a curious Examination of them; it was easy to foresee, and in Experience soon found, that Men who gave a Loose to their Enquiries, would be led to different and contradictory Apprehensions about them: and from a Fondness to their own Conceits and Hypotheses, or the Ambition of appearing to see farther than others, would raise Disputes, which could not, as in Questions of Morality, be reconcil'd by an Appeal to natural Reason; that hereby Parties would be form'd, the

Eph. iv. *One Faith* subverted, and the Peace and
 5. Unity of the Church destroy'd. It was there-

therefore necessary to insist on more explicit Stipulations on this Head than the former. And in these Provisions, the different Circumstances of Churches, the different Enemies, Corruptions and Disputes they may be obliged to guard against, may require some Variety.

But as no Man can be a Christian without believing some Articles of Christian Faith, so no Society of Men can be a Christian Church, unless they agree in the Profession of some Articles of that Faith. What by universal Consent in the first and purest Ages of the Church was agreed on as a common Standard of Catholick Faith, is doubtless a Rule, from which no Church ought lightly to depart. And in the present State of all Churches, when almost all Persons are admitted in Infancy, there can be no reason to require any other Profession of Faith as a general Condition of Communion. But the Reasons are obvious, which render a farther Caution necessary with regard to the publick Offices and Ministry of the Church. For if they who are to guide and instruct others have *every one a Doctrine, every one an Interpretation*, how shall the Flock <sup>1Cor.xiv.
26.</sup> be preserved in Unity? Error or Heresy in a private Person, when unanimously opposed by the publick Teachers, cannot

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extend

extend its Influence very far; but when it is taught to whole Assemblies by those *Lips* which are supposed to *preserve Knowledge*, and from whence Men are directed to *seek the Law*, their *Words eat like a Canker*, and the Contagion spreads with the Swiftneſs of a Peſtilence. It is therefore of the greateſt Importance to the Peace and Purity of any Church, that in all Points either fundamental to the Chriſtian System of Faith, or on which the different Sentiments of Men have formed ſtated Schiſms and Diſſenſions, the publick Teachers ſhould be under ſome common Reſtraint, be obliged to *walk by the ſame Rule, and ſpeak the ſame Things*. 'Tis certainly an Unhappineſs to any Church to be obliged to multiply Proviſions of this kind; and ſome obvious Inconveniencies will attend it. But as one Church may be expoſed to Dangers and Enemies, from which another is under no Apprehenſion, it may be neceſſary for one Church to demand an expreſs Acknowledgment of ſome Verities or Doctrines of the Goſpel, which another may not have the ſame Reaſons to require. And how many or how few, beyond Articles ſimply neceſſary, or catholically eſtabliſhed, any Church ſhould inſiſt on, muſt, in the Nature of the Thing, be

2 Tim. ii.
17.

Phil. iii.
16.
1 Cor. i.
10.

be left to the Result of publick Deliberations (*i. e.*) to the Governors and Authority of the Society, upon whatever Scheme of Polity we suppose such Church to be formed.

But besides these Provisions for Unity in Faith and Doctrine, in a Christian Church it is necessary that the publick Ordinances and Administrations of Religion should be under such Rules as may provide for those great Ends *Decency, Order,* and the *Edification* of the Members. The Nature of the Thing and the Command of an Apostle require that ^{1 Cor. xiv.} these Ends should be provided for, and ^{26, 40.} 'tis evident that no Provision can be made for them in a Society, but by some Rules directing and obliging publick Practice. Now in Rules of this kind the Matter is in its Nature only of prudential Consideration, concerning which Men ever did, and ever will, differ in Judgment, some approving one Observance, some another as most Orderly, most Decent, and most Edifying. How then shall the Apostle's Command *to be of one Mind* be comply'd with in these Things? Surely there is but one Way possible; which is, that every private Member submit his own Opinion to the publick Judgment and Resolution of the Society, and then ob-

Philip. ii. 14. serve what is thus agreed on *without murmuring or disputing.*

Upon the whole; as every Society is one Body, so the Union and Coherence of the Members depends on their acknowledging the same Authority and the same Laws, the Soul and Life of that Body, under whose common Direction they act as One, as having one Will and one Understanding, *perfectly joined together in the same Mind and Judgment*; which can only be effected by each submitting his private Sentiments to the Laws, the publick Judgment of the Society.

But is it then the strict Duty of every Christian intirely, and in all Things, to give up his own Persuasions to the publick Determinations of the Church he belongs to? No, certainly: but *so far only as 'tis possible, and it lies in him.* To every single Christian the Laws of Christ are of prior and greater Obligation, than any social Laws of outward Union: For the fundamental Principle upon which Christians are united in these Societies, is, that they may jointly observe the Laws of Christ. This is the primary Condition and Stipulation of their Union, and all the Obedience they owe to the Rules, and all the Submission they promise to the Authority of such Society, is under the

the Reserve of this Condition, *That it consists with Obedience to Christ.* If therefore the Laws of the Church prescribe to any Member in his Station, such Observances as are forbidden by the Laws of Christ, *It is not possible, it lies not in him* to comply with them: He is under a superior Engagement, and must *obey God rather than Man.* In this Case, the Precept for Unanimity ceases to oblige; he cannot be of one Mind with those who contradict Christ.

But then in Cases doubtful, where he is not, and cannot be determin'd by his own Convictions one way or other, whether the Action requir'd from him be lawful or not, his proper Recourse for Satisfaction is to his appointed Guides, the Superiors of the Church; and 'tis certainly his Duty to be determin'd by their Judgment. And in Questions purely of Expediency or Inexpediency, relating to the outward Order and Regimen of the Church, the Nature of all Society requires, that the Judgment of every private Member should be concluded by publick Resolutions. This is the only Way possible for Men to be *of one Mind* in Questions of this kind; and therefore this the Apostle must be understood to command. And if, as he advises, we
live

live in Peace, or be studious of Peace ;
 if we have that *Charity* which is *not*
 1. Cor. *puff'd up, vaunteth not it self, doth not*
 xiii. 4, 5. *behave it self unseemly* ; we shall find no
 Difficulty in complying with this Duty.
 Philip. ii. If we *do nothing through Strife and Vain-*
 3. *glory, but in Lowliness of Mind each*
esteem others better than themselves, we
 Heb. xiii. shall *cheerfully submit our selves to those*
 17. *who rule over us*, preserving the *Unity*
 Eph. iv. *of the Spirit in the Bond of Peace*.
 3.

The Motives from which the Apostle
 recommends to us this *Unanimity*, and
 the *Perfection* arising from it, are sum'd
 up in this comprehensive Promise, *That*
the God of Love and Peace shall be with
us : Which we are,

Idly to consider.

The Expression here, and frequently
 used in Scripture, of *God's being with*
us, imports a distinguish'd Measure of
 his Favour, Direction and Blessing. When
 he is describ'd in the Promise under any
 particular Character, it implies, that his
 Favour will particularly appear to us,
 such Blessings as have a special Relation
 to that Character. So when the Apostle
 here styles him the *God of Peace*, his
 Meaning is, that if our own Endeavours
 are not wanting, if we *seek Peace, and*
ensue

ensue it in the Methods he has advis'd, God, who is the Author of Peace, and Lover of Concord, will both render these Endeavours successful in the Promotion of it, and immediately reward us with the good Fruits and Effects of Peace. In both these Views, the Promise may be consider'd, as offering Motives of great Encouragement to the Duty recommended.

Without the Concurrence of God, our endeavours after Peace would be fruitless and unsuccessful: For 'tis his Grace alone, his Love shed abroad in our Hearts, that enables us to correct the Ferment of our own Passions, and disposes us to that Meekness and Humility, that Patience and Forbearance which make for Peace. But the Necessity of the divine Concurrence to this Work yet farther appears, if we consider, that how well soever we may perform our Part, yet Peace and Union cannot follow, unless others also have the like Dispositions. Now 'tis God alone *who makes Men to be of one Mind*: 'Tis he only who can govern the unruly Wills and Affections of Men, can soften their Aversions, and pacify their Resentments, and *make even our Enemies to be at Peace with us*. 'Tis therefore a great Encouragement to us to be studious

Prov. 16,
7.

studious of Peace; to be assured, that if we are so, the *God of Peace will be with us*; will remove all Obstructions, and, by his Co-operation and Assistance, enable us to perfect the good Work.

More encouraging yet is this Promise, when we consider it as assuring to us the happy Fruits and Effects of Peace. If we comply with the Duties here recommended, God will immediately reward our Obedience with the Blessings of Peace: Blessings so many and so obvious, that it may seem as unnecessary to suggest any of them, as 'tis impossible to recount them all. But when the Duty to which they are promised, is under a manifest Neglect; when disputing every Thing, and agreeing in Nothing, are contended for as the Fundamental Privileges, the inherent Right of every private Christian, we may be permitted, to remind you of the many Blessings and Advantages you must forfeit, and the great Evils that must attend you, pursuing so fatal a mistake.

'Tis by this *Unity of Mind and Judgment*, as I have before explain'd and asserted the Duty, that we are render'd capable of a social Incorporation, that great comprehensive Blessing by which we are cemented together in Love, defended against

gainst the Enemy; and edify'd in Grace and Truth. While we *thus walk together in the House of God as Friends*, partaking of the same Ordinances, all guided *by the same Rule, minding the same Things*, we appear as Servants of the same Master, Children of the same Father which is in Heaven. With what Chearfulness and Vigour do we *run the Race that is set before us*, comforting, exhorting, and assisting each other? Our only Strife will be a holy Emulation to excel in Virtue, and go before one another in the Works of Regeneration; while our united Prayers ascend with a double Force to the Throne of Grace, and derive the Blessings of Heaven upon us. Happy are the People that are in such a Case, protected from without, and adorn'd with the Beauty of Holiness within; the Delight of God, and the Praise of Men!

On the contrary, *where Strife and Division is, there is Confusion and every* ^{Jam. iii. 16.} *evil Work*. Diversity of Judgment, as I observ'd, there ever will be among Men; but so long as they act under the same publick Rule, no great Evil can follow from it. It is also acknowledg'd, that in one Case, when the publick Rule either does, or in our Convictions appears to, contradict a Law of God, 'tis

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our Duty to act according to such Con-
 victions: But if this Liberty be extended
 beyond these Bounds, if every private
 Man may take upon him to oppose his
 own Wisdom to the Conclusions of Au-
 thority, and comply with nothing but
 what exactly agrees with his own Judg-
 ment, the first Principle of social Union
 among Men is subverted, and they are
 left in the same State they were in, be-
 fore any Society was form'd among them.
 Consider any Number of Men divided
 from each other in Doctrine, Worship,
 and Rules of Life, and all claiming a
 Liberty to act according to their diffe-
 rent Persuasions, and try whether you
 can combine them in the Idea of Chri-
 stian Church. A Multitude no better
 connected than this, are but a Heap of
 Sand, which every Blast of Air, every
 Eph. iv. *Wind of Doctrine*, will dissipate and
 14. disperse; and can never appear to us in
 Eph. ii. the Image of *a Building fitly framed to-*
 21. *gether.*

There never was, nor ever can be, a
 Constitution so framed, as to be per-
 fectly free from Objection. No Rules
 can ever be devised, but what some or
 other will dislike, and think they might
 be alter'd for the better. Now every
 Man has as much a Right to act accord-
 ing

ing to his own Judgment as another; and consequently, upon this Scheme, no Rule will have any Obligation, or lay the least Restraint upon the Members, but every one will be left to Teach what he pleases, and Do what he pleases: But in the mean time, is not the Church, the Society, manifestly dissolved, and lost in Anarchy? This is the natural Tendency of this Principle; and whenever it is pressed home, utter *Confusion* must be the Result of it: and the Apostle might very well add, that it will be attended with *every evil Work*.

The Passion to which it applies, and by which alone it succeeds, is spiritual Pride, an over-weaning Conceit of our own Sufficiency, that we are *wiser than the Aged, and have more Understanding than our Teachers*: And the immediate Effects of it are, Contempt of our Superiors, Hatred and Disaffection towards one another, Calumny and Detraction, Partiality and Hypocrisy. The Encouragement of Favour and Esteem no longer attend Virtue and Holiness, but are confined to the Distinctions of contending Factions: and the Powers of Discipline will be under the same Misapplications, and made the Instrument of Party-Resentments. If, indeed, the Principle con-
tended

tended for be true ; if our private Judgments are in nothing to be concluded by the Judgment of publick Authority, and we are not subject to any Rules, but what we our selves are pleas'd to approve, all publick Discipline is impracticable : for, in consequence of this Principle, the Offender need only profess that he acts according to his own Judgment and Convictions, and Authority has no more to do with him. 'Tis to no purpose to tell us, that Discipline may be exerted against Immoralities ; for what Right has the Church to judge for me in Questions of Morality, more than in Questions of Doctrine or Expediency ? The plain Result of this Scheme is, That every one must be left to do what is right in his own Eyes, unconfin'd by any Rules but what he thinks fit to set to himself, and without any Restraint from Authority. And what a Deluge of Ungodliness, and *every evil Work*, must prevail, when the Ignorance and Passions of Men are thus let loose, need only be suggested,

From what has been offer'd in the foregoing Reflections, I presume it may appear, that the *Unity of Mind and Judgment* so often and so earnestly recommended by the Apostle, is no other way

way practicable, than by a Submission of private Judgment to publick Resolutions; and consequently, when he enjoins such Uniry, he must be understood to enjoin such Submission; and if one be a Duty, the other must be so too. The Reserves under which this Duty obliges, have been consider'd and allow'd; but unless within these Limits, the Duty be acknowledg'd and comply'd with, all Union of Men as a Christian Church is impracticable. To a Compliance with this Duty, we are encourag'd by a Prospect of all those Advantages which naturally arise from social Union, and to which the Blessing of the God of Love and Peace, and his special Presence with us, will assuredly render it effectual. The Evils which attend a Departure from this Unity, are in their Nature and Tendency the most formidable; and the Libertine Principles which have been alledg'd in Defence of it, are such as open a Door to all Licentiousness; are subversive of all Rule, Order, or Discipline; and, if pursued to their Consequences, are inconsistent with all Ecclesiastical Agreement in Faith, Worship, or even Morality it self.

'Tis with great Concern I observe to you, how particularly our own Circumstances

stances call upon us to attend to the Apostolical Exhortation before us : with what Assiduity the Seeds of Division have been sown and cultivated among us, both by the Enemies of Christianity in general, and of our own Church in particular. The Civil Establishment indeed of our Church, and the Incorporation of its Laws and Interests with those of the State, have, in some measure, restrain'd the evil Effects of these Principles, and prevented that final Distraction they tend to introduce. Of this Obstruction to the Success of these Principles, they who have advanced them are well aware ; and therefore while some have been labouring to dissolve all Bonds of Ecclesiastical Union, others have taught us, that no Prince or State ought to favour one Profession of Religion more than another, but are obliged to give equal Encouragement to all. Blessed be God, the fundamental Laws of our Constitution, the Justice of our Government, the Promises, and, I will presume to say, the Interests of the Throne assure to us the Continuance of this Protection ; and I trust, our Returns of Fidelity and Obedience will always deserve it : But we are to remember, that this is, in its Nature, only an accidental Advantage to
a Chri-

a Christian Church, and may be withdrawn from it; and if God, in Punishment of our Sins, should permit it to be so, the sad Effects of this wild Scheme of Liberty would soon appear among all who should entertain it. The Experiment was try'd to the utmost in the Days of our Fathers, when all the various Contenders for it were left to their full Swing: And what was the Result? Such a Scene of Discord and Confusion, Atheism, Hypocrisy, and religious Distraction, as is not to be parallel'd in any Age or Nation of the World: (for the *God of Peace* was departed from them, and had *sent evil Angels among them*) till at length they who had been the first Authors of the Mischief, grew sick and weary with being toss'd to and fro in the Storm which themselves had rais'd; and were glad to return to those who had persever'd in the true Principles of Christian Unity, and assist them in repairing what their own Madness and Folly had before pull'd down. We have reason indeed to hope, that these Doctrines of Confusion cannot so easily succeed in their Effects, as they did in the preceding Age: But still they have the same Tendency, and will ever require our Care and Vigilance to guard against them.

them. And when they are openly taught and contended for, under the insinuating Pretence of asserting publick Liberties, we cannot too earnestly remind you of their Consequences; and persuade you to adhere with Stedfastness to that well temper'd Frame of Polity, those just Measures of Authority in the Superiors, and Submission in the Inferiors, upon which this Protestant Church is built. A Constitution happily ballanc'd between Tyranny and Anarchy, in which all the Liberty is allow'd that can consist with Order and Government; and yet that Authority reserv'd which is necessary to it; the former will effectually preserve us from the Bondage of Popery, and the latter from the Distractions of Enthusiasm.

BRETHREN, the favourable Acceptance my Labours have found among you, and that excellent Spirit of Love and Benevolence I have observed in you, and which has flow'd in so eminent a Measure towards all who in any Station have ministr'd to you in the Gospel, demand my utmost Returns of Gratitude and Esteem. The Relation in which I have serv'd you will cease, but the Affection arising from it will ever remain.

main. And my unfeign'd Concern for your Welfare I cannot better express, than by persuading you to continue firm in that Unanimity, I have now preach'd and recommended to you; a Duty on which depend the Honour and Stability of your Church, and your Improvement in every Grace of Religion. Something perhaps it may quicken your Regard to what you have heard, to consider it as the Advice of a parting Friend; but remember, that the Duty to which you have been exhorted, is the Command of an Apostle of Christ; and that he only persuades you to be, what his blessed Master so ardently prayed that you, and *all who should believe in him*, might be--- *that ye may be made perfect in One.* John xvii.

In the powerful Name of this our Redeemer it is that the Apostle beseeches his *Corinthians*, that they would ^{1 Cor. i.} *speak the same things*, have no ^{10.} *Divisions among them*, but be perfectly joined together in the same Mind, and the same Judgment.

In the same most holy Name, and in the Words of this chosen Vessel of his Ministry, let me also with all Humility intreat you--- *If there be any Consolation in Christ, if any Comfort of Love,* ^{Philip ii.} ^{1, 2.} *if any Bowels and Mercies, Be ye like-*
E minded,

minded, having the same Love, being of
 Colos. iii. ^{15.} *one Accord, of one Mind. And let the*
 1 Theffal. ^{5. 23.} *Peace of God rule in your Hearts, to*
which you are called in one Body. And
the very God of Peace dwell with you,
and sanctify you wholly ; and I pray God
your whole Spirit and Soul and Body may
be preserved blameless, unto the coming
of our Lord Jesus Christ. Amen.

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